from one another, or the organical disposition of the matter altered, those accidents, forms, or qualities of life and understanding, will presently vanish away to nothing, all the substance of the matter still remaining one where or other in the universe entire, and nothing of it lost. Wherefore, the substance of matter and body, as distinguished from the accidents, is the only thing in the world that is incorruptible and undestroyable. And of this it is to be understood, that nothing can be made out of nothing, and destroyed to nothing, i. e. that every entire thing, that is made or generated, must be made of some pre-existent matter; which matter was from eternity self-existent and unmade, and is also undestroyable, and can never be reduced to nothing. It is not to be understood of the accidents themselves, that are all makeable and destroyable, generabie and corruptible. Whatsoever is in the world is but *v|ri ir<*>s* cxbwa, matter so and so modified or qualified, all which modifications and qualifications of matter are in their own nature destroyable, and the matter itself (as the basis of them, not necessarily determined to this |>r that accident) is the only dycw^rov /cal dvcJAfflpov, the only necessarily existent. The conclusion, therefore, is, that no animal, no living understanding body, can be absolutely and essentially incorruptible, this being an incommunicable property of the matter; and, therefore, there can be no corporeal Deity, the original of all things, essentially undestroyable.

Though the Stoics imagined the whole corporeal universe to be an animal or Deity, yet this corporeal God of theirs was only by accident in-